

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—James Freeman Clarke.

VOL. III.

BOSTON, JUNE, 1894.

No. 1

THE CHEERFUL LETTER.

MONTHLY: 50 cents a year. Single copy, 5 cents.

Entered at the Boston, Mass., post-office as second-class mail matter, Nov. 14, 1892.

GEORGE H. ELLIS, PRINTER, 141 FRANKLIN ST., BOSTON.

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THE KING'S DAUGHTER.

She wears no jewel upon hand or brow,
No badge by which she may be known of men;
But, though she walk in plain attire now,
She is the daughter of the King, and, when
Her Father calls her to his throne to wait,
She will be clothed as doth befit her state.

Her Father sent her in his land to dwell,
Giving to her a work that must be done;
And, since the King loves all his people well,
Therefore she, too, cares for them, every one,
And, when she stoops to lift from want and sin,
The brighter shines her royalty therein.

She walks erect through dangers manifold,
While many sink and fall on either hand.
She heeds not summer's heat nor winter's cold,
For both are subject to the King's command.
She need not be afraid of anything,
Because she is the daughter of the King!

Even when the angel comes that men call
Death,—
A name with terror,—it appalls not her.
She turns to look at him with quickened breath,
Thinking, "It is the royal messenger!"
Her heart rejoiceth that her Father calls
Her back to live within the palace walls.

For though the land she lives in is most fair,
Set round with streams, a picture in its frame,
Yet in her heart deep, secret longings are
For that mysterious country whence she came.
Not perfect quite seems any earthly thing,
Because—she is the daughter of the King!

—Rebecca P. Utter.

IN HIS NAME.

Jesus promises that he will be with every two or three who assemble *in his name* (Matt. xviii. 20). He promises to help those who *pray in his name* (John xiv. 13). He repeats the promise, "If ye ask anything in my name, I will do it" (John xiv. 14). "Whatsoever ye ask the Father in my name, he will give it to you" (John xv. 16). "Hitherto ye have asked nothing in my name: ask and receive, that your joy may be full." "At that day ye shall ask in my name," etc. (John xvi. 23, 24, 26). It appears, also, that devils were cast out by the use of the name of Christ.

This, at first sight, seems like magic. For magic is essentially this,—a power obtained over the supernatural world by the use of charms and talismans.

Now, I think it clear that the spirit of Christianity and the teaching of Jesus are opposed to any such magical notions. According to Jesus, men are saved not by the use of his name as an outward formula, but by obeying his precepts. In the Sermon on the Mount he rejects any such outward use of his name. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, Depart from me: I never knew you, ye that work iniquity." Elsewhere he says, "Many deceivers shall come in my name." "Not every one that *saieth* unto me Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

This is enough to show that Jesus himself attributed no power to the mere use of words, however sacred. What, then, does he mean when he says that God will hear us and help us if we pray "in his name"?

To answer this question, we must under-

stand the peculiar way in which the Jews regarded the name of any person.

A name, with us, is an arbitrary appendage, having no relation to a man's character. But, to the Jew, a name carried a mysterious power, expressive of what was deepest in the parent's heart, and capable of influencing the child's destiny. If the man or woman appeared to develop new qualities, the name was changed. So Jesus added to Simon's name that of Peter,—a rock; and Saul's name, which meant "a destroyer," was changed to Paul, which means "a worker."

Thus it came to pass that to come in the name of any one meant to come in his spirit. So John the Baptist was said by Jesus to be the Elijah that was to come, because he came in the spirit and power of Elijah. When the Lord said to Moses, "Thou hast found grace in my sight, and I know thee by name," it means that the Lord knew his character, and that it was equal to his work.

Whenever trust "in God's name" is spoken of, it means trust in his wisdom or his love or his providence. When Jesus says that "he who receives a prophet in the name of a prophet shall receive a prophet's reward," it signifies that he who is in sympathy with the spirit of the prophet, and helps the prophet on that account, shall have the reward of being himself filled with the same prophetic spirit. To give a cup of cold water "in the name of a disciple" means that the smallest good action done in the right spirit shall have its reward. When Jesus says, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive," I suppose he meant that he came in the spirit of his heavenly Father, which was alien from their own, and so they did not receive him, while another, who should come in his own earthly will and worldly spirit, they would accept as their Messiah. When Jesus said in his prayer to God, "I have manifested thy name to the men thou hast given to me," he meant that he had revealed God's character to them. When he said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are one," he evidently prayed that God might keep them by his spirit in a spirit of unison and brotherly love. When

he added, "While I was with them in the world, I have kept them in thy name," he seems to intend that by his influence over them he kept them in sympathy with God's character and will. And so, when he tells them to "pray in his name," he means to tell them to pray in his spirit: to "cast out devils in his name" is to cast them out by the power of a Christian spirit. His words were spirit and life. It is not by trusting to words or names, to forms or ceremonies, to creeds or catechism, that we come near to God and Christ, but by keeping ourselves in the Christian temper and spirit, and being in sympathy with the purpose of Jesus and the will of God.

"In my name they shall cast out devils," said Jesus. We can cast out devils if we do it in the spirit of Christ.

There are many devils in the world,—devils of pride, of vanity, of dishonesty, of falsehood, of cruelty. Now, if we attack these devils in the name of the devil, we can do nothing. If we meet pride with pride, falsehood with cunning, selfishness with self-will,—if we try to put down evil with evil, we shall never succeed. We must cast out devils in the name of Christ; that is, "overcome evil with good."

There is a wonderful power which belongs to him who allies himself to truth and right.

When we "overcome evil by good," then only do we cast out devils in the name of Christ.

And so to pray "in the name of Christ" does not mean to put the name of Christ at the end of our prayer, and say, "We ask this through Jesus Christ our Lord." But it means, when we pray, to be in Christ's spirit, to forget our vanity, selfishness, egotism, to desire the good of others, the coming of God's kingdom of love. It means to pray in faith, relying on God's love; to pray in submission, saying, "Not my will, but thine, be done." If we pray thus, we may ask what we will, and it shall be done unto us; for we shall ask only what God wills. We shall ask for his holy spirit, for power to do good and be good, and that power will certainly come. We shall be lifted out of our doubts, our anxiety, our fear of evil, and be inspired with courage, hope, and power.

To meet together in the name of Christ

means to meet for the purpose of doing good and receiving good. It is not always in churches that men really meet in the name of Christ. They may utter loud responses, but with no heart in them. When pride, vanity, bigotry, sectarianism, enter the church, Christ goes out of it.

Where the spirit of Christianity is, there is the coming of Christ. Where a cup of cold water is given in simple good will, or two or three unite in any good work, or the widow puts two mites in the treasury of some charity, or the poor woman takes an orphan out of the street to take care of, or the black women of Africa give Mungo Park a drink of milk, or a hand of help is held out to the helpless, *there* is this work done "in the name of Christ."

Therefore, when Peter said to the lame man, "In the name of Jesus Christ of Nazareth, rise up and walk," he did not utter these words as a charm. But he thus openly avowed his faith in the master he had denied a few weeks before; and the man was healed, not by the magic of words, but by the wonderful power which attends a sincere faith in God, truth, and right. So Peter himself says, "You must not think we cured this man by any power of our own; but his name, by faith in his name, hath given him this perfect soundness in the presence of you all." Not the word "Jesus," but the faith in Jesus, cured him. Not the word, but the thing, makes the power of Christianity.

When I see a man walking the road of duty, faithful to every obligation, true and just when those around him are false; when I see him hold his principles of honesty, though the world grows dishonest, and standing by his purity, no matter what comes,—then I say that this man is casting out devils "in his name."

And when I see a youth, beset by temptations from without and within, making a brave struggle to be true to his mother's counsels and his father's honor, and saying to the Satan who tempts him to go astray, "Get thee behind me," I say that this boy also is fighting devils "in his name."

And when I see a young girl, in the midst of a happy home, surrounded by love, called to leave life and all its hopes, and go to meet the great mystery, and going tranquilly, peacefully, trustingly, comforting all

around her with the comfort wherewith she herself has been comforted by God, I say that she is going to heaven in the strength "of his name."

The name of Christ stands for immortality, for he is the resurrection and the life. He puts into the human soul that living conviction of the reality of God which makes eternity real, and time unreal; which makes us say, "The things that are seen are temporal, the things not seen are eternal."

The name of Jesus Christ means Saviour and King. Jesus means Saviour, Christ means King; and the whole means that he who saves men is the King of men. It means that love is to conquer hatred, that truth is mightier than falsehood, life than death, eternity than time. To believe in the name of Christ is to believe that the principle which he embodied, the life he manifested, is to be triumphant. And this is the faith which enables us to cast out devils, and rise superior to evil. It is the victory which overcomes the world.—*James Freeman Clarke.*

THE STILL HOUR.

"Whither shall I go from Thy spirit, or whither shall I flee from Thy presence?"

I cannot find thee. Still, on restless pinion,
My spirit beats the void where thou dost dwell.
I wander lost through all thy vast dominion,
And shrink beneath thy light ineffable.

I cannot find thee. E'en when most adoring
Before thy throne I bend in lowliest prayer,
Beyond these bounds of thought, my thought
upsoaring,
From farthest quest comes back: thou art not
there.

Yet high above the limits of my seeing,
And folded far within the inmost heart,
And deep below the deeps of conscious being,
Thy splendor shineth: there, O God, thou art.

I cannot lose thee. Still, in thee abiding,
The end is clear, how wide soe'er I roam.
The hand that holds the worlds my steps is
guiding,
And I must rest at last in thee, my home.
Amen.

—*Eliza Scudder.*

"Our Father" is once for all the best prayer, for you know who made it; but no man on God's earth can pray it after him

precisely as he meant it. We cripple it with a distant imitation, and each more miserably than the other; but that matters not, if we only mean well. The dear God must do the best part at any rate, and he knows how it ought to be. Because you desire it, I will tell you sincerely how I manage with "Our Father"; but it seems to me a very poor way, and I would gladly be taught a better.

Do you see, when I am going to pray, I think first of my late father, how he was so good and loved so well to give to me; and then I picture to myself the whole world as my Father's house, and all the people in Europe, Asia, Africa, and America are then, in my thoughts, my brothers and sisters, and God is sitting in heaven, and has his right hand stretched out over the sea to the end of the world, and his left full of blessing and good, and all around the mountain tops smoke. And then I begin:—

Our Father who art in heaven, hallowed be thy name.—Here I am already at fault. The Jews are said to have known special mysteries respecting the name of God; but I let all that be, and only wish that the thought of God and every trace by which we can recognize him may be great and holy above all things to me and all men.

Thy kingdom come.—Here I think of myself, how it drives hither and thither within me, and now this governs, and now that, and that all is sorrow of heart, and I can light on no green branch. And then I think how good it would be for me if God would put an end to all discord, and govern me himself.

Thy will be done as in heaven so on earth.—Here I picture to myself heaven and the holy angels who do his will with joy, and no sorrow touches them, and they know not what to do for love and blessedness, and rejoice night and day; and then I think if it were only so here on earth!

Give us this day our daily bread.—Everybody knows what daily bread means, and that one must eat as long as one is in the world, and also that it tastes good. I think of that. Perhaps, too, my children occur to me, how they love to eat and are so lively and joyful at table. And then I pray that the dear God would only give us something to eat.

Forgive us our debts as we forgive our

debtors.—It hurts when one receives an affront; and revenge is sweet to man. It seems so to me, too, and my inclination leads that way; but then the wicked servant in the Gospel passes before my eyes, and my heart fails, and I resolve that I will forgive my fellow-servant, and not say a word to him about the hundred pence.

And lead us not into temptation.—Here I think of various instances where people in such and such circumstances have strayed from the good, and have fallen, and that it would be no better with me.

But deliver us from evil.—Here I still think of temptation, and that man is so easily seduced and may stray from the straight path; but at the same time I think of all the troubles of life, and the thousand-fold misery and heart sorrow that is in the world. And you will find, if tears have not come before, they will be sure to come here; and one can feel such a hearty yearning to be away, and can be so sad and cast down in one's self, as if there were really no help at all. But then one must pluck up courage again, lay the hand upon the mouth, and continue, as it were, in triumph.

For thine is the kingdom and the power and the glory forever. Amen.

—Matthias Claudius (A.D. 1740–1815), *Hedge's Prose Writers of Germany*.

THE BIBLE CLASS.

LIFE IN CAPERNAUM.

Jesus is now living in Capernaum, presumably in the house of Peter. Let us pause a moment, and consider what we know of his surroundings.

In Capernaum lived Peter, whose account of Jesus has come down to us in the Gospel of Mark. Here also lived Matthew, "the publican," in this case a custom-house officer, for Capernaum was a commercial port. Here lived the "nobleman," or rather "king's officer," whose son Jesus had cured of a fever; here the "good" centurion; and Jairus, the synagogue-ruler. During the life of Jesus in Capernaum the fishermen apostles were "called," the Sermon on the Mount preached, the leper and the paralytic healed, the daughter of Jairus raised.

These scenes crowd upon our imagination, and live again before us. If we were to

visit Capernaum now, what should we find remaining of the little town? Anything? For many years the very site has been disputed, so completely has the town vanished. Yet for hundreds of years have lain among the grass and weeds some crumbling fragments; and, when the rubbish that has half buried them was cleared away, underneath were found the remains of an old synagogue,—a synagogue built at about the period that Jesus lived and preached. This is at Tell Hûm; and, if Tell Hûm is Capernaum, as Edersheim and others believe, this is probably a remnant of the synagogue where Jesus preached.* On the stone which represents the lintel over the entrance is roughly carved a *pot of manna*. "Your fathers did eat manna in the wilderness, and were filled," said Jesus on the walk back to Capernaum, after the "feeding of the five thousand."

Let us here recall the principle laid down elsewhere on which the Gospels should be read. We still suffer from the habit bequeathed from a time when the reading of the Bible was mechanical, and a certain sacramental power was believed to reside in the mere act. We suffer, that is, from a habit of reading bit by bit certain portions without looking for the light which comes from the historic background, the comparison of one part with another, the connection with preceding and succeeding passages. For instance, every time a story is read in the Gospel of Luke we should look to see whether the same thing is told in Mark and Matthew, and never fail to read these also. Go back to the history of the time. If Herod appears, find out which Herod. Where did he live? Where was he brought up? How long had he reigned? What were his powers? etc. What were the customs of the Jews in regard to death and burial? What in regard to synagogue worship? What do we know of the Pharisees and Sadducees, and the differences in their belief? Where was Jesus when he said or did this? Where had he been? What had he been doing before? Who were with him? Who *had* been with him? Above all, Do we know the dominant thought and wish of his mind and heart?

Can we know it? If so, what light is thrown on the words and actions of Jesus by a reference to this?

I believe that we can know what was the great hope of Jesus, and that by bearing it in mind the whole history gains unity and harmony, and that much becomes clear which without this clew is somewhat obscure.

This hope, then, was that the religion of the Jews should become the religion of the earth, that the Jews themselves should be the religious teachers of the human race. There lay the great opportunity of the hour,—an opportunity such as the world had never seen,—in the welding together of the kingdoms of the earth by the conquests of Rome. And, in the attitude of the best intellects of the pagan nations, the heathen religions and philosophies were crumbling. The higher moral and spiritual qualities of the Jewish religion had a powerful effect on the minds of Roman and of Greek. Here were all the elements. No doubt, Jesus saw the opportunity with that clear insight which gives foresight.

Such were the opportunities of the hour. What were the difficulties to be surmounted? They were two,—the *exclusiveness* of the Jews, and their revengeful bitterness toward the Romans. To succeed in his aim, both of these must be overcome. That these were the points which occupied the mind of Jesus on his early visits to Jerusalem, mentioned in John's Gospel; that the subject was first discussed with the Jewish priests and Sanhedrim (as Mr. Hale has suggested); that this thought gives the clew to the mysterious conversation with Nicodemus,—I am persuaded. Jesus says to Nicodemus, "Except a man be born anew [R.V.], he cannot see the kingdom of God." Now, to be "born anew" was a phrase applied to proselytes to Judaism. Nicodemus replies, "How can a man be born *when he is old*?" The *phrase* was not new to him, nor the idea, only the *application*. Proselytes to Judaism must be, so to speak, "born anew"; but he, born in Judaism, grown old in the true religion, why should he need to be born again? But again Jesus says, "The wind blows" or "the spirit breathes" (see marginal rendering) "where it listeth," etc. That is, God breathes or sends his spirit on whom he will, on Jew and on Gentile.

*The reasons for this identification will appear later.

One of the very first acts of Jesus, on leaving Nazareth and coming to dwell in Capernaum, was to choose for one of his apostles a Roman custom-house officer! Remembering the scenes just enacted in Nazareth, we can realize the courage needed for this.

A difficulty now came before him. Preaching in the synagogue at Capernaum, an interruption occurred in the shape of violent outcries from one of those unfortunates described as a "man with an unclean spirit." This sufferer was healed by the "re-buke" of Jesus. After the service was over he went to the house of Peter (where probably he was a guest), and found that a misfortune had occurred in the shape of a sudden and severe illness which had attacked the mother of Peter's wife. This illness was at a peculiarly unfortunate time, coming upon the Sabbath, with guests invited to share the Sabbath feast (Mark i. 29, 30). Restored by the healing touch of Jesus, the hospitable mother of the household was able to resume her place and her domestic cares.

But the healing in the synagogue had been reported in every part of the town; and, as soon as the sun was set, "all the city was gathered together at the door." The day was over, and it was no longer forbidden to seek a physician. Jesus, indeed, had already that day twice disregarded the rule which forbade to cure on the Sabbath; but the people were afraid to do so. Perhaps, also, the cool hour was less hurtful to the invalids than the glare of the southern sun.

In curing these sick and "possessed with devils," we read (Mark and Luke) that he "suffered not the devils to speak." It would be interesting to know what this means.

But here is a noticeable point; that is, the effect of this experience on Jesus himself. Furness, whose writings on the life of Jesus have a unique value and charm, calls attention to the fact that after this day—a day filled with the most wonderful experiences—Jesus was unable to sleep from fatigue and excitement; and, feeling the need of strengthening himself by prayer, he rose "a great while before day," and "departed into a solitary place, and there prayed."

We will try to show the bearing of these incidents more fully in our next lesson.

L. F. C.

[Those able to obtain it are earnestly recommended to read at this stage of our study Furness's little book, "The Power of Spirit." I have one or two copies which I will gladly lend. Address Miss L. Freeman Clarke, Jamaica Plain, Mass.]

THE MOTHERS' COUNCIL.

BESIDE A LITTLE BOY'S BED.

(For the Cheerful Letter.)

Not as I will! I am not wise,

I dare not ask what seemeth good,
Nor point the needs of life that lies

Behind those folded, lovely eyes,
Wrapped in the sleep of babyhood.

Not as I will! For I would strew

The path before those feet with bloom;
Would pluck each threatening thorn that grew;
Would wipe away the night's cold dew,
And bear for him earth's bitterest doom.

Not as I will! I cannot see

What darkness, and what woe and sin,
What hours of despair, must be
To bear that soul to victory,
And all the greatness it shall win.

Not as I will! I cannot bear

For him the heartache and the throe.
If crown there be for him to wear,
Not mine the hand to place it there:
I can but pray, who love him so.

Not as I will! O God, the prayer

Of mothers rising up to thee
Must make a shining chain! I dare
To ask for nothing but thy care.

Look down, and bless my child and me!

EDITH WILLIS LINN.

WHAT SHALL WE PLAY TO-DAY?

Tenth Paper.

We may use the fifteenth, sixteenth, and seventeenth gifts in the nursery, although these require ingenuity and patience on the part of the children and their guide, be the latter governess or mother. The interlacing slats are ten inches long, three-eighths of an inch broad, one-sixteenth of an inch thick, and made of tough wood. Allowing a dozen to each child, a variety of figures can be formed; and there is much to be learned from or by means of those little

strips of wood, especially the ideas of dimension. The child will probably perceive the resemblance to a lath, and, if demands are made upon him, will think of many objects that are similar.

Many geometrical figures can be laid,—different triangles, the square, diamond, etc.; and, taking more slats, we can, by judicious manipulation of opposite overlapping ends, make forms which will hold together, as, for instance, a fan of nine strips, two of which are to be twined through the others to keep them in place, and a picture frame of eight.

The sixteenth gift is a modification of this, being a slat with many links. It is more comfortable to work with than the loose slats. The seventeenth gift is another modification, as it consists of strips of paper, which can be folded to represent the slats. Perhaps a greater variety of figures is to be obtained with the paper, but the principles involved are those just mentioned.

The eighteenth gift, which is also an occupation, offers beautiful material and fascinating work. It also is of paper,—glazed paper, of many colors, which is cut into four-inch squares. It has the additional merit of being cheap, and ought to prove a source of infinite delight to the children. Almost every mathematical form can be represented by folding the square of paper. Most exquisite designs can be made, stars and crosses of every style; and from it can be evolved baskets, boats, boxes, a hat and a suit of clothes for the laddie, a shovel and table, and even a most amusing piggy. The papers folded in ornamental forms may be utilized to make or cover boxes, wall-pockets, and many other souvenirs, thus preserving specimens of the children's handiwork.

As the process of folding is intricate, and the directions necessarily more elaborate than the allotted space will admit of printing, the author will send a series of foldings showing each step to any mother who asks for the same. ANNIE SWAYZE BRECK.

212 Duffy Street, Savannah, Georgia.

FREDDIE, THE POSTMAN.

Early April, days cold and wet, and Freddie, who is only three years old, may not venture out for fear of the croup. So

he is prisoner, as it were, in parlor, dining-room, and kitchen.

Grandma is ill, mamma away, and both aunties busy all day, teaching. Is it any wonder the child demands amusement the moment the aunties come into the house? And could any one refuse the whispered, "Please, Monnie, cannot we play 'Postman'?" To be sure we can, if you like! And we at once proceed to the "Postman."

Nellie (that is the baby carriage) is wheeled out, and the postman, in his little white dress, and with his golden curls bobbing about, takes his seat in the carriage, with horse lines well in the baby hands; and packs upon packs of *used* envelopes for the letters, a few tied carefully up in little packets, fill the wagon, and are to be thrown out at the various stations. Monnie is to push Nellie, and call out the names of the cities and towns; and the postman shall toss out several packages of letters at each place, more at the larger cities, and less at the towns.

We are ready, and away we go! The largest sofa is New York, the round chair Brooklyn, the little marble table Bangor, the tiny rocking-chair Newark, grandpa's table Philadelphia, and the large sofa Boston.

So up and down and around the parlor we go, distributing, and then collecting again, using the smaller chairs for towns nearer home, learning much about the cities as we ride from chair to sofa, to table, to chair!

A child happily amused, yet at the same time becoming somewhat familiar with the country in which he lives. And Aunt Monnie learns another lesson,—how blessed it is to make a little child happy!

EVA JANE SWAYZE.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.]

GENERAL INFORMATION FOR GIVERS AND RECEIVERS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated, all books offered in this department are given, and the postage paid.*

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Hallett, asking, "*Shall I send such a book to such a person?*" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Hallett, saying that you have sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by *mail*. The postage on four pounds of *magazines* is 16 cts., on four pounds of *books* 32 cts.

Postage on magazines and all periodicals (weighing less than four pounds), 1 cent for four ounces; on bound books, 1 cent for two ounces. *Paper books* are now sent by mail at the same rate as magazines, *when issued periodically*.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Mrs. Henry C. Weston, The Uplands, Beverly Farms, Mass., will give and send the following books: "Selected Hymns"; "Hymns and Songs of Praise"; "Conduct of Life," Emerson; "Afghanistan and the Anglo-Russian Dispute"; "Young Folks' History of Germany," Miss Yonge; "Celebrated Men"; "Celebrated Women"; "Cage Birds and Warblers," Bechstein; "Histoire de Charles XII., Roi de Suède," "Histoire de Russie sous Pierre le Grand," "Siècle de Louis XIV.," par Voltaire. And the following novels: "John Halifax," Miss Mulock; "Mill on the Floss," "Adam Bede," George Eliot; "In the Golden Days," "Knight Er-

rant," Edna Lyall; "Last Days of Pompeii," Bulwer; "Mosses from an Old Manse," "Scarlet Letter," Hawthorne. Mrs. Weston will also send some sheets of good music if asked for,—not "popular airs," so called, but the best music.

The King's Daughters of Concord, N.H., offer the following books, for which address Miss Gertrude Downing, 33 Pleasant Street, Concord, N.H.: "Baron Motez of Panama, and Paris," Gunter; "Maisie Derrick," MacQuoid; "Driver Dallas," John Strange Winter; "Love or Money," Lee; "A Divided Duty," Lemore; "An American Girl in London," Sara J. Duncan; "Ships that pass in the Night," Beatrice Harraden; "Maiwa's Revenge," Rider Haggard; "Mrs. Bob," John Strange Winter; "Bella's Blue Book," Marie Calew; "Ideala," Sarah Grand.

Mrs. O. B. Whalen, Eastport, Maine, will give and send the following books: *Wide Awake*, in 2 vols.; *Century Magazine*, 1877-78; "The American Youth" (for young people); "Memoir of Mary L. Ware"; "Sunrise," Black; "Robert Elsmere," Ward; "Nan, the New-fashioned Girl" (for a child).

The following books are offered by Mrs. R. H. Guild, 43 Moreland Street, Roxbury, Mass.: Reference Bible, two volumes; Charles Swain's Poems; Motherwell's Poems; "Woman's Friendship," Grace Aguilar; "The Tower of London," W. H. Ainsworth (paper cover); "Ginger Snaps," Fanny Fern; "Conflict of Ages," Beecher; "Armada," Wilkie Collins; "A Village Commune," Ouida; "Geraldine, a Tale of Conscience," 2 vols. (Catholic).

Mrs. Ella Everett, Biloxi, Mississippi, offers "Life and Works of Spurgeon"; "The Wedding Ring," Talmage; Andersen's "Fairy Tales"; and "Mosses from an Old Manse," Hawthorne.

Mrs. Flora M. Lowe, Huntley, Nebraska, offers "Dream Life," "Girls and Women," "Three Vassar Girls in South America," and "Good Stories."

Miss Lucy F. Young, Groton, Mass., writes: "I would like to offer the following books, excellent for mothers with young children: Harper's Family Library, No. LXXI., containing 'The Principles of Physiology applied to the Preservation of Health,'

etc., 'Hints for the Improvement of Early Education and Nursery Discipline,' 'The Child's Book on the Soul,' 'Letters to a Mother.' Also the two following books, excellent for young men: Horace Mann's 'Thoughts for a Young Man' and 'How to be a Man, a Book for Boys.' For any mother wishing to teach her child French, 'Conversational Phrases and Dialogues in French and English' and 'L'Histoire des États-Unis d'Amérique.' Both of these are small books. Also the following religious books: Ware's 'Inquiry concerning Religion,' two volumes; 'Science and Revelation,' William B. Hayden; 'Doctrines of Christianity,' William G. Eliot; 'The Religions of the World,' F. D. Maurice, M.A. Also 'Humanity in the City,' Rev. E. H. Chapin; 'Angel Voices,' a small book for daily reading; a small History of France, Rev. Mr. Cooper, 1782; and a pamphlet edition of Prior's Poems, with Biography. These books will be given and sent if applications are made."

The Cambridge Branch of the Cheerful Letter will be obliged to suspend work from July 1 to September 1, as the members will be scattered for the summer. Any communications for that Branch may be sent during July and August to Miss S. L. Howe, 2 Appleton Street, Cambridge, Mass., instead of to Mrs. William Cook.

I would like the addresses of a number of people who can afford postage and I will agree to keep them in reading. I will put a list of names in each book, and each one will send to the name following her own. Each person must agree to keep the book no more than two weeks. In each book will be the name of the book following; and, if any have read it, they will send me card so that they may not receive it. I will agree to mail a book to this "Reading Circle" every two weeks; and, if any of the members desire to furnish an interesting book for the circle, we will be glad to have them do so. It is my idea to have about twelve in a circle. If more write to me, I will make a second or third circle, exchanging the books from one circle to another. I would like to have each person writing to me concerning this matter tell me their favorite authors, so that I can form some idea what will be acceptable. Do they desire to read

history, biography, or fiction? Do they prefer books of travels or religious literature? And I will put each in a line where they may get their favorite reading. Who will join me? Yours very sincerely, in His name, Mrs. Etta A. Brow, 1 John Street, Fall River, Mass.

I can now send some more copies of "Henrietta's Wish." N.B.—This offer is to *young girls*, between fifteen and twenty years old. Also several copies of "Essentials and Non-essentials in Religion," James Freeman Clarke, (offered especially to ministers). Address Miss L. Freeman Clarke, Jamaica Plain, Mass.

To the writer in May *Cheerful Letter* who asks "how to repay the people who gather with us Sunday evenings" (p. 158), I should say, You could do no better than to take Clarke's "Life and Times of Jesus." It is the best manual I have ever seen for studying the Gospels, at least for popular use. Mrs. J. B. Fiske, Mast Yard, New Hampshire.

(The editor hopes that other friends will send in suggestions for the use of the circle, in a lonely neighborhood, without church or Sunday-school. Perhaps reading the book "Gentle Measures in Training the Young," of which we have a standing offer in our Book Club, might interest those who are not prepared to take up religious study. In that case, it has been found helpful to read a portion, and then talk it over, each person present speaking in turn.)

I have lesson books for some Sunday-school in need of them; also a number of good books, and a good many copies of *Every Other Sunday*. Will be glad to give to any who will pay postage. Mrs. N. E. Weeks, Box 395, North Platte, Nebraska.

REQUESTS.

Standing requests for libraries from:—

Rev. George H. Taylor, Rocky Ford, Colorado;

Mrs. W. F. James, Bibb, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Rev. Charles Graves, Box 328, Anamosa, Iowa;

Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Stowell, Mrs. Jayne, and Mrs. Miner, all need children's books. Mrs. Stowell also asks books for a mining population (many are educated people). Mr. Graves asks for a Sunday-school and parish library, Mr. Rhoden for an industrial school for colored children.

(If any address is omitted that should be in this list of standing requests, we shall be glad to insert it in the next number.)

Mrs. M. S. Sibley, Box 296, Columbus, Kansas, writes: "Would any one send us some good novels, like 'Annie Kilburn,' 'The Princess of Thule,' 'He fell in Love with his Wife,' or Walter Besant's books, or the *St. Nicholas* for this year? If so, will pass it on after reading."

I got one of your *Cheerful Letters* of a friend, and should like so well to take it; but I am poor. We were raised in the North, but came down here for my husband's health. We are old people now, and not able to get around but a very little, but do like reading very much; and, if the *Cheerful Letter* Club would send us some reading, we would be very thankful for it. Address Mrs. Mary L. Richardson, Glade Creek, Bledsoe County, Tennessee.

Mrs. Louisa M. Stevenson, South Cabot, Vermont, would like any of these books: A book on geology, Talmage's Sermons, a large unabridged dictionary, lives of any President of the United States, a Bible dictionary, History of the United States.

Miss Maude Bishop (thirteen years), San José, California, would be delighted to receive *Harper's Young People*, and will gladly forward postage for back numbers.

A copy of *The Cheerful Letter* was sent me by a friend, and I find it indeed a "cheerful letter." Would you admit an invalid from the South in your circle? I am very fond of reading, and have a little boy who has the same fondness. I organized a Band of Mercy in my home with some of the boys who were in my Sabbath-

school class and of the neighborhood, before I was taken sick; and, if not asking too much, would some of the kind friends send me for him a copy of either "Black Beauty," "Beautiful Joe," or Miss Louisa Alcott's works, and tell me if I am to return or retain them? For myself I would love to have a copy of Hawthorne's "Scarlet Letter" or any of Dickens's works. Have a great many clippings of various papers which I would be glad to send to any who can use them in making scrap-books. Frank W. Radcliffe, 1727 Harford Avenue, Baltimore, Maryland.

("Black Beauty" has been sent, but extra copies of this book can be used with advantage.)

Miss Pattie Bolton, Putney's P.O., Prince Edward County, Virginia, asks for "Scottish Chiefs."

Mrs. Ella Hundley, Olympia, Washington, asks for "Young Folks' History of the United States."

Mrs. D. B. Peach, Franklin, Tennessee, asks for "Heartsease," by Miss Yonge.

Mrs. Henry J. Hudson, Broad Street, Plattsburg, New York, would like the *Art Amateur* or *Ladies' Home Journal*.

Miss Marjoria Penley, nine years old, care of Jennie L. Penley, S. Paris, Maine, would be glad to receive reading, as would her mother also.

I would like to try to get a poor widow's name into *The Cheerful Letter*. She lives at a little village about ten miles from Olympia, Washington; a member of the Baptist church, and can give the best of references. There are six children. The eldest girl is obliged to work out to help her mother; she is eighteen. A younger brother of fourteen also helps. The daughter would like Miss Alcott's books or any good reading.

(Will the writer of this letter kindly send us the address of the widow? It was illegible.)

Please allow me to thank the unknown friend who has sent me several copies of *The Cheerful Letter*. The last two numbers came with the *New York Ledger*. If the lady will write me, I will furnish an address to which she might send *The Cheerful Letter*. Some one sent me the *Outlook* for a while,

for which I was very thankful. I also received a bundle of the *Church Evangelist* from England and "Winterborough." As the senders furnished no address, I could not thank them. Books and papers are loaned and "passed on" as long as they will "hang" together. Yours gratefully, (Mrs.) Jennie Dilley, Silver City, South Dakota.

Mrs. K. D. Stafford, Bradford, Texas, would be glad to receive a book containing a good collection of Unitarian hymns.

(Almost all collections include hymns by writers of different denominations. The editor suggests, however, the Hymn and Tune Book published by the American Unitarian Association, and revised by Mr. Shippen.)

We are sorry to record the death of Mrs. Ann Bolton, Putney's P.O., Virginia, whose request appeared in our May number.

Rev. J. A. Faulkner's address has been changed from Great Bend, Pennsylvania, to No, 2 Allen Street, Binghamton, New York.

The following notes came too late for insertion in the usual place.

Mrs. D. M. Blair, Fitzwilliam, New Hampshire, offers some simple instrumental music to any one asking for it during the months of July and August.

I would like to have a small music instructor, something for a beginner on an organ or melodeon. I am helping a young person to learn who has no means to buy a book. Easy lessons for organ or even one of Wisener's (?) would do, or any old book with easy lessons in the first part. Would it be too much to ask for one? I feel I have had almost my share of books. I shall soon send you a list of papers to give away, if postage is paid. Address Mrs. Julia E. Merriam, Pequabuck, Connecticut.

Mrs. Lizzie Colby, West Levant, Penobscot County, Maine, asks reading. She is a young mother, with one child, and lives on a farm in a lonely place in the country, far from any library.

Mrs. Grace Davis, Sipe Springs, Comanche County, Texas, writes: "My home is in the State of Arkansas. I live in Texas

now with my husband and only child. We have no relations here, and are strangers. Will some kind lady send me reading of any kind? I get lonesome, and have nothing to read only dear letters from mamma and sisters. Will be *very much obliged* for reading of any kind."

Mrs. John Morgan writes that she has removed from Dunlor, Washington. Her new address will be printed as soon as we receive it.

Dear Readers of Cheerful Letter,—I wish to thank all who, in loving kindness, have remembered me so generously. I can and do deeply sympathize with all God's afflicted ones, his sorrowing ones, and his lonely ones. There is much in life to make us bitter and discontented, and at times we are tempted to feel that even God has forgotten us; but God's grace is able to keep us under any and all circumstances. One is apt to entertain thoughts that their surroundings and condition suggest; and for this reason we should strive to cultivate cheerful, loving thoughts. Sincerely yours, (Mrs.) Mary B. Keech, Calmar, Iowa.

There will be no monthly meeting of the Cheerful Letter Exchange in June.

Our Book Club department has grown so large that we shall ask of all who, in the future, write to us for books, to send the name of some minister as a reference,—when possible, the minister of the church to which they belong.

Our object being more especially to give good books, we shall be obliged to omit requests for other articles. Such requests are often printed in the *Housewife* and in the papers of shut-in societies.

Those who send boxes or parcels by express to their correspondents are reminded that it is necessary to send a postal to the receiver, stating that the express is *paid*. The mistake of collecting payment on delivery often happens. •

The nearest duty may be that which is not nearest in space or time, but nearest to the heart and life.—*Go up Higher*.

Genius, like piety, calls nothing common or unclean.—*Go up Higher*.

IMPORTANT NOTICES.

Please observe that during the months of June, July, August, and September our treasurer's *personal* address is Miss Louise Howe, Nahant, Mass. Subscriptions may always be sent to her at 25 Beacon Street, Boston.

The editor's personal address during July, August, and September is Magnolia, Mass. But communications addressed to her in Jamaica Plain will reach her after a short delay.

Will our friends kindly notice that *requests for reading* and offers for the same should not be addressed to the editor, but to the secretary of the Book Club, Mrs. Hallett.

As this is the first month of the fiscal year, a number of subscriptions are now due. The treasurer returns cordial thanks to those who have assisted her by sending their subscriptions during the month of May. This saves her a great deal of trouble.

The chairman of the Cheerful Letter Exchange Committee is glad to give an encouraging report of the work of the past year. We have drawn into our circle many of those whom we most desire to assist, and are constantly receiving letters testifying to the good that we are enabled to do in this way. We are reaching the homes of many lonely families, living in remote places on ranches and prairies; young mothers of little children, far from schools, churches, libraries, doctors, and neighbors. One very pleasant feature is the increasing demand for good standard reading; also school-books, and instruction books for young people.

The Cheerful Letter Exchange brings the givers and receivers of books into personal relations;

"Not what we give, but what we share;
For the gift without the giver is bare."

These words represent the spirit of our work.

We cannot begin this happy and hopeful third year without thanking the members of all the branches and circles and the individual workers who have made the Cheerful Letter Exchange a success,—no longer an experiment, but an instrument for good,

which we have reason to hope will go on from year to year increasing in usefulness, carrying comfort and cheer to many a lonely home.

We make the following suggestions to members of the Cheerful letter Exchange.

In sending a bound book through the mail, wrap it up carefully in several thicknesses of paper. Protect the corners, if possible. One thin piece of paper is not enough.

Keep your correspondents supplied with P.O. cards. By this we mean, not only send one card or envelope when you send a book or letter, but send a few extra cards, so that they may be able to write a request for a book which they see in *The Cheerful Letter*. Many of our shut-ins are too remote from a post-office to have the opportunity often to buy cards or stamps; and many lack even the very few cents that they need to provide the means of writing. A P.O. card at hand is a real convenience.

MISCELLANEOUS.

SECRETARY OF CHEERFUL LETTER EXCHANGE,
—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,
—Miss Louise Howe, 25 Beacon Street, Boston, Mass., or Nahant, Mass.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.

Subscriptions and renewals may be sent to the treasurer as above. The subscription is fifty cents a year.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Hallett; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dewson, Quincy, Mass. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly, or comes not correctly addressed, be kind enough to notify Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Send also all notices of *changes of address* to Miss Langmaid. Please do not send these notices to the editor, as it causes delay in the correction.